

MORALITY IS THE REGULATOR OF HUMAN LIFE

Joldasbayev Oralbay

Nukus State Pedagogical Institute named after Ajiniyaz

Resume: *In this article, special attention is paid to the place and role of morality in the treatment of individuals and society. The problem of learning morality as a form of social consciousness is analyzed.*

Key words: *Morality, norm, law, state, education, tradition, action, politics, science, culture, principle. art, structure, element, object, rational.*

The peculiarity of morality as a way of regulating human behavior is that it does not rely exclusively on special institutions that force the observance of moral norms (it differs from law, which relies exclusively on the power of the state to force the observance of legal norms). Morality is based on a person's faith, public opinion, education, tradition, and morals of individuals or institutions. That's why moral norms are clearly defined and strictly defined as a regulator of behavior, unlike legal norms. At the same time, they are also used for relationships between people (friendship, companionship, love, etc.) that are not regulated by government bodies or social institutions.

Thus, morality is a historical, social phenomenon, like consciousness, which exists and develops only in human society. In the history of ethics, there have been many attempts to answer questions about human behavior and morality in the form of a certain set of requirements. Depending on the answer to this question, we can distinguish two types of ethical theories. The theories of heteronomous morality consider that the origin of morality lies in factors outside of morality: in God (theological ethics), in some ideal creatures (Plato's ethics) that are eternal and immutable in the background of material reality and human subjective consciousness. Contrary to these theories, autonomous moral theories derive morality from its own internal, personal rules. As a clear classic example of this theory, we can cite the teachings of the famous German philosopher I. Kant.

One of the inherent differences of morality is that morality is not limited to any sphere of human activity, for example: science-learning, the sphere of education, politics-classes, studies relations between states, etc. Morality is widespread everywhere in all spheres of human relations - in production, in marriage, and in the family. Unlike other forms of social consciousness, morality is capable of solving all kinds of socio-historical problems, and is characterized by its multi-functionality. Due to its multi-functionality, it can protect or destroy the social system, unite or separate people. In order to understand the inherent difference of etiquette, we need to distinguish its role and function from the functions of politics, law, science and art.

Politics and morality. Politics refers to the relations between classes, nations, peoples, permeates all the ideological influences of people, and at the same time increases its influence on the moral principles and norms used by people in their daily life. Political



culture expands a person's thinking, allows him to better understand the processes in society, economic, social and spiritual issues, to properly evaluate international events, to see the connections between the processes of the state and the world. A person's political maturity can be seen from his conscious commitment, successful acquisition of knowledge, and conscious participation in public service. Thus, politics and morality are interconnected and influence each other. Morality cannot be independent from the political ideals of social classes, politics also strengthens the ideals of social classes (classes) in that society, and depends on the moral support of the right-wing members of the society.

Law and morality. Morality is closely related to law. Both its social function and its purpose are considered to regulate the actions of people in society, like morality. As we know, morality is the only regulator of people's behavior and observance of social norms in a class society. The division of the society into classes gives the opportunity to apply the norms of behavior and courtesy to everyone. In the economy, and therefore in the political superstructure, ruling social groups strive to bring the behavior of the various organs of society to a certain order. After all, it is impossible to preserve their sovereignty without showing an orderly and harmonious character to the industrial relations under their protection. The state gives a grateful character to these measures and gives them the sanction of gratitude based on all the possibilities at its disposal. The specific interaction between morality and law in the present era consists of the following: some moral norms become legal norms through legal formalization by the state, and legal norms are constantly supplemented with ethical content: the difference is a right, moral norms become traditions, etc. .p. Morality and order should not be opposed to each other. Their unity and interconnectedness will be preserved for long periods of time, because law, like morality, shows the aspirations and achievements of people, establishes the relationship between an individual and society, sets the same requirements for every body of society (regardless of nationality, gender, social position), and morals. The principle of equality establishes the equality of people before the law.

Morality, while playing the role of regulating people's behavior together with the law that appeared later, is separated from it due to the following important points.

1. Morality is such an orderly system, it is necessary for every formative and civilizing leader of the development of society. As far as law is concerned, it is only an attribute of "state" formations, and in these formations, morality by itself cannot satisfy the norms of behavior of people in accordance with the well-known social order.

2. Ethical norms are supported only by public opinion, and legal norms are supported by the state power. This type of ethical sanction (approving or condemning) has an ideal spiritual character: a person can accept the assessment of his behavior based on public opinion and adjust it accordingly in the future. While legal sanction is a reward and punishment, it has the character of a compulsory measure of public influence.

3. Categories of legal ethics systems are fundamentally different from each other. If the categories of law are regular and irregular, legal and illegal (legal and illegal), then the



categories of morals and ethics are: good, bad, justice, dignity, honor, valuable (humanity), happiness, the meaning of life. etc. you can have great looks.

4. Moral norms also apply to relations between people regulated by state bodies (friendship, companionship, love, etc.).

Science, art and morality are three ways of knowing the world that are not mutually exclusive. The problem of truth is the problem of scientific education, and the artistic image occupies the most special place in art, and the problem of norms of behavior occupies the most special place in morality. Science has always been a way of social development and moral progress. Not only society, social-humanitarian sciences, but also natural sciences, precisely those sciences are related to human problems and serve humanity, so they have a direct relationship with morality. Truthfulness is not only a scientific, but also a moral requirement, it helps to derive a correct meaning from any event, action, fact, and give a correct assessment to it. At the same time, scientific truth requires the scientist to have the right will, humaneness, principles, and truthfulness.

Morality is closely related to art. Morality and art are two closely related forms of social consciousness and spiritual-practical activity of a person. Art, like morality, helps a person to understand himself and find his place in life. The pluralistic content of art is shaped by moral problems, because in reality art reflects the content of good and bad, happiness, and the purpose of life. Morality is considered to be a psychological and ideological form of objectivity in the human and social environment, the emergence of the need to integrate creative and individual content. Morality is a social phenomenon that includes moral consciousness, moral entrepreneurship, and ethical relations in its work. Moral entrepreneurship is considered as a qualitative sign, aspect, and method of human entrepreneurship in any field. These topics can be political, religious, or marital topics. The second structural element of morality is relations of morality. They make the involvement of people in the process of moral activity as a set of unbiased connections. In its own way, object-related etiquette relations are divided into different types.

The third element of the structure of morality is moral consciousness. Moral consciousness is a specific form of social consciousness. It is considered a set of concepts and views that improve social relations. Two levels can be distinguished in moral consciousness: sensitivity-emotional and rational. The emotional-emotional level of moral consciousness is considered as a set of ethical feelings. The theory of emotional feelings, developed by psychology, considers moral feelings to be related to the most distant feelings, which are related to the spiritual requirements of an individual. It is possible to consider feelings related to moral feelings by telling a person to do certain actions and how to behave. Such feelings are shame, regret, self-conscious suffering, etc. Feelings of gratitude and enthusiasm that are manifested in the form of all kinds of emotional states.

The rational level of moral consciousness is a special type of concepts with a normative-value nature, and these concepts are moral norms, principles and ideals of etiquette. The functions of morality include regulative, educational and educational



(epistemological) functions. Many scientists studying ethics consider the regulatory function to be the main function of morality. Ordering the relationship of people to each other, to the family, to the social class and to the society is primarily entrusted to etiquette. The scope and effectiveness of this function of morality depends on the character of the social structure.

In social life, morality plays an important role in molding an individual and is considered an effective educational tool. Humanity collects the experience of morality and morality and gives this experience to every new generation. The educational function of morals is also based on wisdom. As a form of social consciousness, morality also functions in the function of knowledge. By its very nature, being the radiation of the social being, moral consciousness in its specific interpretations expresses the necessary ways of interaction of people, which are important for the progressive development and marriage of the society and the individual.

REFERENCES:

1. Гегель Г. Энциклопедия философских наук. 3-том. Философия духа. М.,1977
2. Лосев А.Ф. Философия. Мифология. Культура. М.,1991
3. Жўраев Н. Тарих фалсафасининг назарий асослари. – Т.: Маънавият, 2008
4. Бийимбетов, Ж. (2016). Толерантлықтың социомәдений феномен сыпатында өзгешеліктері. Вестник каракалпакского государственного университета имени Бердаха, 31(2), 54-57.
5. Biyimbetov, J. K. (2021). Information Society Development Trends: Philosophical Analysis of Basic Concepts. Texas Journal of Multidisciplinary Studies.–America, 2770-0003.
6. Kilishbaevich, B. J. (2022, December). Philosophical characteristics of information security and analysis of human problems in the 21st century. In E Conference Zone (pp. 1-3).
7. Kilishbaevich, B. J. (2022). Problems of protection against threats affecting human consciousness in the processes of information civilization. Conferencea, 1-3.
8. Biyimbetov, J. (2021). Philosophical analysis of the problem of information psychological security. Адам әлемі, 88(2), 3-9.
9. Biyimbetov, J. K. (2021). Political, economic, cultural and information development of the world in the process of globalization. Science and education in Karakalpakstan. Karakalpak State University name after Berdakh–Нукус, 91-92.
10. Biyimbetov, J. K. (2022). The problem of protecting people and society from information psychological threats. In Military science development topical issues» international scientific and theoretical conference materials collection. Kazakstan.:–Almaty (pp. 30-35).



11. Biyimbetov, J. K. (2022). Information wars as a socio-philosophical problem. Science and education in Karakalpakstan. Karakalpak State University name after Berdakh–Нукус, 281-283.

12. Biyimbetov, J. K. (2020). Ismaylova GJ Insaniyattin jaña civilizaciya liq rawajlanıwında informaciyalıq urıslardıń insan ruwxıylıgına tásirı. Global science and innovations, 2-4.

13. Biyimbetov, J. K. Philosophical and methodological analysis of the concepts of information and information society. Ўзбекистонда илмий-амалий тадқиқотлар» атамасидаги Республика, 7-8.

14. Biyimbetov, J. K. (2020). Jámıyettin rawajlanıwında informaciyaǵa bolǵan talap hám informaciya mádeniyatı. Мир науки и духовной культуры в условиях глобализации и инновации (Сборник научных статей)» республика илмий-назарий конференцияси. Ўзбекистон.:–Нукус, 175-177.

15. Biyimbetov, J. K. (2020). Information security as an object of social philosophy. Science and education in Karakalpakstan. Karakalpak State University name after Berdakh–Нукус, 194-196.

16. Biyimbetov, J. K. (2020). Socio-philosophical analysis of the concept of information society. Science and education in Karakalpakstan. Karakalpak State University name after Berdakh–Нукус, 244-246.

17. Kilishbayevich, B. J. (2023). Philosophical analysis of manipulation and information security problems. Sustainability of education, socio-economic science theory, 1(6), 143-146.

18. Biyimbetov, J. K. (2022). Development of society in information and communication processes. Замонавий фан, жамият ва таълим: долзарб масалалар, ютуқлар ва инновациялар, 88.

19. Biyimbetov, J. K. (2020). Қәўипсизликти тәмийнлеў мәселелериниң жәмийет турмысындағы әҳмийети. Бердақ номидаги Қорақалпоқ давлат университетининг Ахборотномаси, 174.

20. Biyimbetov, J. K. (2019). Информация хэм информациялық қәўипсизликтиң философиялық анализи. Бердақ номидаги Қорақалпоқ давлат университетининг Ахборотномаси, 83.

21. Мамбеткаримов Р.Р. Factors for Forming Critical Thinking in Students in the Educational Process // Research Journal of Humanities and Cultural Studies. 29-may 2022. Amerika. ISSN 2770-0003. SJIF Impact Factor (2022): 5.909. –Б. 1.

22. Мамбеткаримов Р.Р. Basic Principles and Methods of Using Media Education for forming Students' Analytical Thinking // Zien Journal of Social Sciences and Humanities. 15-noyabr. 2021.Amerika. ISSN 2769-996X. SJIF Impact Factor (2021): 5.818. –Б. 63-68.



23. Mambetkarimov R.R. The problem of analytical thinking in the current modern education system // International Multidisciplinary Conference. England.: – Manchester: 2022. –P. 128-131.

24. Mambetkarimov R.R. The relationship between the development of analytical thinking and problem-based learning in quality education // 8th-International Conference on Research in Humanities, Applied Sciences and Education., Germany.: – Berlin: 2022. –P. 77-81.

25. P.Tlepbergenova. Ecology of the Bukhara Deer in Our Country (Distribution and Origin). *Research Journal of Applied Medical Sciences*. 25.04.2022. 16-бет.

26. P.Tlepbergenova. Prospects For the Development of Ecological Tourism in Uzbekistan. *Texas Journal of Multidisciplinary Studies*. 2021-йил 15-ноябрь. 144-бет.

27. P.Tlepbergenova. Global ecological problems: Essence and possible solutions. *International Journal of Academic Multidisciplinary Research (IJAMR)*. 2021-йил 5-май. 108-бет.

28. P.Tlepbergenova. The impact of the Aral sea ecological problem on the ecosystem. «Қорақалпоғистонда фан ва таълим» журнали №4/2-сон (Нукус – 2021)

29. P.Tlepbergenova. The problem of technogen pollution to the environment. «Қорақалпоғистонда фан ва таълим» журнали №3-4 сон (Нукус – 2020).

30. P.Tlepbergenova. Ecology of education as part of the ecology of culture. *Uzbek scholar journal*. Mart 2022-жыл. 2-сан.

31. P.Tlepbergenova. The modern problem of technogen pollution. Materials of the republican 16-multidisciplinary online distance conference on "Scientific and practical research in Uzbekistan" part-22. 5-май 2020-йил. 58-бет.

